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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

Vol. II, 1913-14

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# Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

The subscription price has been fixed at $2.00 per annum. Subscriptions may begin with any desired number. Back numbers, 25 cents each.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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# The United Lodge of Theosophists

## Declaration

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the Self; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect,*
*yet belongs to each and all."*

---

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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Students interested in obtaining a clear and correct understanding of the actual Teachings known under the name of THEOSOPHY should have the following books. They can be ordered of any local bookseller, or orders may be sent direct to the Business Agent of "THEOSOPHY."

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Let us adore the supremacy of that divine Sun, the Godhead who illuminates who recreates all, from whom all proceed, to whom all must return, whom we invoke: may he direct our understanding aright in our progress toward his holy seat.—**The Gayatri.**

The spiritual mind which by study hath forsaken the fruit of works, and which by wisdom hath cut asunder the bond of doubt, cannot be brought back to mortal birth by reason of any human action.—**Bagavad-Gita, ch. iv.**

# THEOSOPHY

**Vol. II** **NOVEMBER, 1913** **No. 1**

*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## THE LARGER WORD OF LIFE

> Everything in the Universe, throughout all its kingdoms, is *conscious, i. e.,* endowed with a consciousness of its own kind and on its own plane of perception. . . . .
>
> The Universe is worked and *guided,* from *within outwards.* . . . . and man is the living witness to this Universal Law, and to the mode of its action.
>
> —H. P. Blavatsky: *The Secret Doctrine.*

Theosophy is the doctrine of the *indwelling* Spirit, the immanence of the One Life. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy.

Consider these postulates. If true, or if assumed to be true for purposes of arriving at a primary understanding of what Theosophy teaches, they sweep into unrecrudescent oblivion *all* ideas of miracle, of chance, of injustice, of an extraneous God, of revealed religion, *all* the speculations of modern science. They destroy no fact, no experience, nothing in the whole range of the phenomena of consciousness. What is destroyed by the clear apprehension of the fundamental propositions of Theosophy is the myriad-fold explanation of the mysteries of Life that is offered to the men of today by the hordes of blind leaders of the blind.

ALL IS LIFE, says H. P. B. in another place in the *Secret Doctrine;* all is evolution from within outwards; form of whatsoever nature, but the varying *expression* of the Intelligence within,

helped or hindered by the Intelligence without. We are in ceaseless contact: *there is no separateness at all.* One indivisible and absolute Omniscience and Intelligence thrills throughout every atom and infinitesimal point of the whole Kosmos, *which has no bounds* and which people call Space, considered independently of anything contained in it. We are part and parcel of *That Which Is:* we are not studying something else when we are observing what we are pleased to call an ant, a sun, a man, a Master: We are watching the handiwork of the One Life. We are not considering something particular, personal, isolated, when we reflect upon ourselves: we reflect upon the One who is also Universal. Unless Spirit, Life Consciousness, Intelligence *are* in unbroken continuity how *could* there be subject or object. *How could anything exist alone?* If I exist *alone,* if I am actually *separate,* how could I sense anything, experience anything, conceive of anything? If *my* consciousness is *separate* from anything in time, space, substance or causality, how could contact arrive? By what bridge span the void?

The conclusion is irresistible: only in an actual Unity could an idea, even of separateness, arise. The corollary is likewise irresistible: all separateness is in idea. That which separates also unites. If our *attitude of mind* is changed we shall verily soon begin to see all things and creatures in the Self and the Self in all. Nature does in fact exist for the sake of the Soul's experience and emancipation, and down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole.

Light and darkness cannot be reconciled. Light is the reality, darkness the negation. If the Spiritual identity of all beings is the everlasting fact in all Nature and all natures, it never can be recognized by any analysis, any labor, any thought, any aspiration soever that roots in the idea of separateness, but can only be realized from the fundamental assumption that IT IS, with all that that assumption implies. We then by degrees begin to read the larger word of life. But if we accept the abstract idea and do not live it, it remains like seed ungerminated.

The fundamental propositions of Theosophy are of no value unless we apply them in daily life—to our acts, to our desires, to our thoughts, to all our relations to all our fellow beings, animate and inanimate, visible and invisible. They affect us: we also affect them. This we constantly forget. If we would recover the memory of past lives we must begin by recovering the memory of the passing lives. The matter we touch, the food we eat, the air we breathe, the thoughts we entertain and feed or flay as fancy makes the mood—these too are *lives* and our destiny interwoven with theirs, no less than with our fellow humans. Do we think of all these things and creatures that compose the constant total of all *our* activities external and internal—do we think of them as *beings*? Are our thoughts and actions proceeding spontaneously from the basic idea of the effect of *being upon being?*

"Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance——an occult meaning." That *meaning* is Theosophy, not any words or practices. All these are but descriptions or prescriptions—the teaching or the preachment. Only those who live the life may *know* the doctrine.

# AUM!

THE most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:*

> Let a man meditate on the syllable OM called the udgitha,** . . it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana*, a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the

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*Khandogya Upanishad, 1st Khanda. See Vol. 1, Sacred Books of the East. Muller.

**Hymn of Praise to Brahm.

human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says: "The syllable OM is the leader of all prayers. Let it therefore be employed in the beginning of all prayers," and Manu, in his laws ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a triliteral word consisting of a, u, m, it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *deities*—Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener, or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God."* This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound, *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But

*St. John, C. 1, V. 1.

it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending or destruction of speech is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and altogether joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum.

This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.* It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microscopic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya, Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishees of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. Nada Brahma is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed on the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant

*See **Bagavad-Gita.**

undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."*

AUM !

HADJI-ERINN.

*Mundaka Upanishad, II, Kh. 2. (Muller's Tr.)

(The foregoing article was first printed by Mr. Judge in *The Path* for April, 1886.)

# WHAT IS THE UDGITHA?

Jamestown, April 16th, 1886.

Dear Brother:—Will you kindly explain, through THE PATH. what is to be understood by the *Udgitha,* or hymn of praise to Brahm? With best wishes for the success of your enterprise, I remain, Fraternally yours,

L. J.

This is a vital question. It may have arisen from the peculiarity of the word inquired about, or it may be that our brother really knows the importance of the point. We refer him to the article upon OM in the April number. OM is the Udgitha, and OM has been explained in that article. Read between the lines; and read also the "Upanishad Notes" in this month's PATH.*

In the *Maitrayana-Brahmana-Upanishad* (Pr. VI). it is said: "The Udgitha, called Pranava, the leader, the bright, the sleepless, free from old age and death, three-footed, (waking, dream, and deep sleep), consisting of three letters and likewise to be known as fivefold, is placed in the cave of the heart."

This is the Self. Not the mere body or the faculties of the

*See "Studies in the Upanishads" in April THEOSOPHY.

brain, but the Highest Self. And that must be meditated on, or worshipped, with a constant meditation. *Hymn of praise,* then, means that we accept the existence of that Self and aspire to or adore Him. Therefore, it is said again, in the same Upanishad:

"In the beginning Brahman was all this. He was one and infinite. . . . . The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is, like the ether, everywhere, and at the destruction of the Universe, he alone is awake. Thus from that ether he wakes all this world, which consists of (his) thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire. He who is in the fire, and he who is in the heart, and he who is in the sun, they *are one and the same*. He who knows this becomes one with the One."

Now, "to know" this, does not mean to merely apprehend the statement, but actually become personally acquainted with it by interior experience. And this is difficult. But it is to be sought after. And the first step to it is the attempt to realize universal brotherhood, for when one becomes identified with the One, who is all, he "participates in the souls of all creatures;" surely then the first step in the path is universal brotherhood.

The hymn of praise to Brahm (which is Brahman) is the real object of this magazine, and of our existence. The hymn is used, in the sacrifice, when verbally expressed, and we can offer it in our daily existence, in each act, whether eating, sleeping, waking, or in any state. A man can hardly incorporate this idea in his being and not be spiritually and morally benefited.

But we cannot fully explain here, as it is to be constantly referred to in this magazine.—(ED.)

(The foregoing article was first printed by Mr. Judge in *The Path,* for May, 1886.)

# THE SYNTHESIS OF OCCULT SCIENCE

(CONCLUDED)

IT has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a philosophy? No, it is *philosophy*. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No

proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. They are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration,* the *ever-present.* In a former article man was shown to be a series of almost innumerable "Lives," and these lives, these living entities called "cells," were shown to be associated together on the prinicple of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in

full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."*

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be both conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as an instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken.

*Dr. J. Oehorowicz, "Mental Suggestion," p. 291.

Occultism can neither be taught nor learned in a "few easy lessons." The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links;" to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship;" it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg!"

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet, if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give *a* synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes and dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed," and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix. Introduction to the *Secret Doctrine:* "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the

enemies of the T. S. make the most of it. If any authority pertains to the *Secret Doctrine,* it must be sought inside, not ouside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis,* a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic:

> "O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."
>
> "The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."
>
> —Crest Jewel of Wisdom.

* * *

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole,"—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine," by "C. J.," now running through the pages of *Lucifer,* this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolution of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doc-

trine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis for the "New Philosophy." Science today, in the person of such advanced students as Keeley, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English Literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone on the deep sea, and seems to view our earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone. For not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form

so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

"He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all."—*The Path.*

"He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato.*

(The foregoing article was first printed by Mr. Judge in *The Path*, for March and May, 1892.)

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Nothing can manifest itself in this Universe—from a globe down to a vague, rapid thought—that was not in the Universe already; everything on the subjective plane is an eternal *is*; as everything on the objective plane is an *ever-becoming*—because all is transitory.—*The Secret Doctrine, Vol. I.*

# OUR SUN AND THE TRUE SUN

CONSIDERING how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the nineteenth century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat.** On one hand, it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered** objects (or changes) on the photosphere consisting of what he called "willow leaves," 1,000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen-sighted ordinary mortal using a fine telescope. And as to whether these "willow leaves" have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to "cosmic dust," for the want of a better explanation to veil ignorance; and a few other matters of interest.

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*Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterson 9,000,000°, or a variation of 8,998,600°!

**See **Source of Heat in the Sun**, R. Hunt, F. R. S. (Pop. Sc. Rev., Vol. IV, p. 148).

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, *or a stronger centre of energy,* than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field, where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical center of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should, then, direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTTANDA.

(The foregoing article was first printed by Mr. Judge in *The Path* for February, 1890.)

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In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower. To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being. —*Voice of the Silence, p. 32.*

# THOUGHTS ON KARMA AND REINCARNATION

"In man there are arteries, thin as a hair split a 1000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and accompany it in its passage from body to body."

—UPANISHADS.

"JUDGE of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops half-way in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"—as they say; others, thinking with Cicero that no liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions—become *really* converted and join our ranks. But there are those also—and these form the majority—who, while representing themselves as *inquirers*, are in truth *carpers*. Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose*. He has neither the open determination of an avowed materialist, nor the serene coolness of a "Sir Oracle." But—

"You may as well
Forbid the sea for to obey the moon,
As, or by oath remove, or counsel shake,
The fabric of his folly . . ."

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool. As a general rule, he talks reincarnation before he has even learnt the difference between *metempsychosis*, which is the transmigration of a human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies. Ignorant of the *true* meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into

animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.*

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The list of queer "investigators" is by no means exhausted with these amiable *seekers*. There are two other classes—Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural "miracles" on *authority*, or "thirty-seventh hand evidence," to use a popular proverb, are often forced to yield in the face of the first-hand testimony of their own reason and senses; and then they are amenable to reason and conviction. They had formed *a priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that *their* religion—like that of the great majority of their fellow men—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would afford; but now, they seek to learn and understand before they believe.

This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new

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*Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every chain of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior "chain" has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.—Vide SECRET DOCTRINE.

ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the pop-guns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo* revelation. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any *past* life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

But what shall we say of our ferocious opponents, the Kardecists, or the reincarnationists of the French school, and the *anti*-reincarnationists, *i. e.*, most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his "spirit," after a few visits of consolation to the mortals he left behind him, may reincarnate at his own sweet will, in whom and whenever he likes. The Devachanic period of no less than a 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists. These object on the highly philosophical ground that "it is *simply impossible*." Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal Avatar, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of question). And "it is so cruel," you see, to tell fond parents that the fancy that a *still-born* child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family seance-room, is an absurd belief, whether reincarnation be true or not. We must not *hurt their feelings* by insisting that every child who dies before the age of reason—when only it becomes a responsible creature—reincarnates immediately after its death—since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also, that as it is irresponsible till the age of, say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic

action. "You hurt our best, our most devotional feelings. Avaunt!" they cry, "we will not accept your teachings."

*E pur se muove!* Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. "How can the earth, forsooth, be round?" argued the saintly wiseacres—the "venerable Bedes" and the Manichean Augustines "Were it so the men *below* would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!" As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends the *Summerland* theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all?—we are asked. We reply: (1) the testimony of every seer, sage and prophet, throughout an endless succession of human cycles; (2) a mass of *inferential* evidence appealing even to the profane. True, this kind of evidence—although not seldom men are hung on no better than such *inferential* testimony—is not absolutely reliable. For, as Locke says: "To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true." Yet all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of predestination:—that pleasant belief that every human being is pre-assigned by the will of our "Merciful Father in Heaven," to either everlasting Hell-fire, or the "Golden Harp," on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact, that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited a small portion of mankind, and were never heard of before the day of the French Reformer.

These are pessimistic doctrines born of despair, beliefs artificially engrafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human *Ego* throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:

"Cast into this life, as it were, into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our

good, for our purification, and, so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the skeptics say, the proofs are manifest. If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery and even death. Yea, a divine instinct that always grows in light and strength helps us to comprehend that nothing in the whole world wholly dies and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favorable to our eternal growth in good."

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Writes Professor Francis Bowen, as quoted in *"Reincarnation, A Study of Forgotten Truths,"** uttering a great truth:

"The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages."

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today, are almost countless. The Jews had the same doctrine; moreover, whether one prays to a *personal,* or worships in silence an impersonal deity, or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of "God" or "Law" as a synonym of Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins, whether of omission or commission. Our disbelief, credits the Unseen Power instead of equity with fiendish cruelty. It makes of *it* a kind of sidereal Jack the Ripper or Nero doubled with a human monster. If a *heathen* doctrine honors the Deity and a Christian dishonors it, which should be accepted? And why should one who prefers the former be held as—an infidel?

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But the world moves on now as it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really a *fact* based on, at least, inferential evidence. We are told by those special *hobbyists* that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings *a priori.* Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands

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**We advise every disbeliever in reincarnation, in search of proofs, to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.**

of generations of seers and adepts? Do they know anything of the laws of Karma—the great Law of Retribution, that mysterious, yet, in its effects, quite evident and palpable action in Nature which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball, thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this *hybrid* deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent, philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life, they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy—the deepest and profoundest of all the world philosophies—instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the "one living God of Gods." "We do not want an *impersonal* Deity," they tell us; "a negative symbol such as 'Non-Being' is incomprehensible to Being." Just so. "The light shineth in darkness; but the darkness comprehendeth it not." Therefore they will talk very glibly of their *immortal* spirits; and on the same principle that they call a personal God *infinite* and make of him a gigantic *male*, so they will address a human phantom as "Spirit"—Colonel Cicero Treacle, or "Spirit" Mrs. Amanda Jellybag, with a vague idea that both are at least sempiternal.

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It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term *Karma*, how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, "in reality, the A B C of the Wisdom-Religion." It is very clearly expressed in the January *Theosophist*, "Karma is the sum total of our acts, both in the present life and in the preceding births." After stating that Karma is of three kinds, he continues:

"*Sanchita Karma* includes human merits and demerits accumulated in the preceding births. That portion of the *Sanchita Karma* destined to influence human life . . . . in the present incarnation is called *Prarabdham*. The third kind of Karma is the result of the merits or demerits of our present acts. *Agami* extends over all your words, thoughts and deeds. What you think, what you speak, what you do, as well as whatever results your thoughts,

words and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development (or reincarnation)."

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Karma thus is simply *action,* a concatenation of *causes and effects.* That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as the field of their operation, the *right person in the right place,* is what we call *Karmic law.* What is it? Shall we call it the hand of Providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the *foresight* and *personal design* of a personal god; and because in the active laws of Karma—absolute *Equity* based on the Universal Harmony—there is neither foresight nor desire; and because again, it is our own actions, thoughts, and deeds which *guide that law,* instead of being guided by it. "Whatever a man soweth, that shall he reap." It is only a very unphilosophical and illogical theology which can speak in one breath of *free will,* and grace or damnation being *pre-ordained* to every human *from* (?) eternity, as though eternity could have a beginning *to start from!* But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, *Sanchita* Karma. Both are indissolubly bound up, one in the other. Let us get rid of *Karma,* if we would get rid of the miseries of rebirths or—REINCARNATION.

To show how the belief in Reincarnation is gaining ground, even among the un-intuitional Western arbiters, we quote the following extracts from an Anglo-Indian daily:

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## METEMPSYCHOSIS

"Dissatisfaction with the results of missionary enterprise in India is the most prominent feature of cultivated Christian sentiment in these days, and it must force attention both to the mistake of assailing Hinduism with the mock-culture of cram . . . and to the intellectual weakness of many of the benevolent persons entrusted with the operation. The mistake has already been painfully illustrated in the incidents of the Madras Christian College disturbance, and it is not difficult to find an illustration of the attendant misfortune. In a missionary production of some pretensions an attempt is seriously made to confute the theory of the 'Transmigration of Souls,' which betrays an incapacity for metaphysical presentments and an ignorance of psychology that are unfortunate in any person undertaking such a task. Yet this effusion finds admission into a recognized missionary organ, and will perhaps be regarded by young missionaries as a triumphant display of intellectual strength to be coveted for the present and, if possi-

ble, imitated afterwards. And people wonder in the face of this sort of thing that the subtle Hindu mind laughs at Christian assaults on its stronghold! The arguments put forward in the paper referred to are worth looking into one by one.

"The first is that metempsychosis 'disregards the evidence of memory.' Proof of this presumption is, of course, not attempted. It so happens that psychologists from Plato downward have called attention to the familiar mental phenomenon in which persons placed, for the first time in their lives, in peculiar circumstances, are suddenly invaded by the conviction that they have gone through the same experience before. Most big schoolboys remember the explanation that this phenomenon may be attributable to the reduplicative property of consciousness resulting from the double lobing of the brain. But even such boys can hardly forget that the phenomenon has also been regarded as evidence of a pre-existent state; and reflecting men must see that one hypothesis is as moral, as reasonable, and as scientific as the other. It may, indeed, be said that the latter hypothesis finds better corroboration than the former in the moral analogies of our nature. There is nothing inconsistent with the highest philosophical teaching, or with the moral lessons or the actual experience of Christ; in the occlusions of memory Christ himself, even in adult manhood, under the stress of physical entanglements, sometimes entirely forgot his pre-existent state, and, what is more to the point, some of its radically inseparable convictions, such as that He had 'seen the Father,' and 'dwelt in the bosom of the Father,' and held communion with Him 'before the foundation of the world,' and had 'come down from heaven,' and should 'lose nothing'. On any other supposition some of Christ's most forcible sayings, and especially some of his most earnest prayers, would be unmeaning. If Christ, then, because of his temporary incarnation in human nature, sometimes became so oblivious of His antecedent conditions—of His inseparable oneness with God, with its ineradicable accompaniments and its predestined results—as to be able earnestly to cry out, 'My God, why hast thou forsaken me?' and 'If it be possible, let this cup pass from me'; things which *neither could be nor were truly desired by himself—why may* not any other human nature, not inlaid with an essential divinity, forget for longer or shorter periods its state of pre-existence, if it had one? Is it contended that such infirmity, unattainable by fallible man, was possible only to the infallible Son of God? Once admit the possibility of occlusion of memory, and the duration of the interval and even its character become matters of detail. Theologians may attribute to immaturity of intelligence that apparent unconsciousness of infants, which a keener insight may recognize as the inevitable hiatus between distinct conditions of a human consciousness. The babe being as perfectly human as any man—and indeed being, according to Christ, in the highest natural moral condition of humanity—the theory of a temporary

occlusion of memory is not less philosophical, nor is it less moral, than the theory of undeveloped consciousness. No doubt the rank and file of religious teachers, perhaps because they have been so taught and fear to think for themselves, have decided on teaching differently. But this may only show that the rank and file of religious teachers are incapable of balancing philosophical equations and are not qualified for their great office. May it not also account for the melancholy fate of the religion taught by them in its conflict with Hinduism?

"It is gravely urged that 'spirit exists *only* as it acts or suffers in feeling, thinking, willing. Spirit in any other sense is a meaningless abstraction.' If this means that while spirit exists anywhere its experience must be registered somewhere, it is superfluous platitude. If it means, either that temporary unconsciousness, in whole or in part, is an impossibility, or that every spirit must in every moment of its existence be fully conscious of all experiences registered in every other moment of its existence, it assumes what is contradicted in the daily experience of all human beings but idiots. Admit the possibility of a hiatus and its width and depth are mere questions of degree.

"The second argument is that metempsychosis involves a 'libel on divine justice.' The alleged belief of the Hindus, that suffering in one state of being expiates sin in another, which is not essentially unjust, nor a whit less moral, than the dogma of inherited or imported sin, may or may not be unfounded; but the first question is—is the atonement of Christ incompatible with transmigration? If so, why? A single scripture text in support of this unwarranted assumption would be useful, for if transmigration is not inconsistent with the atonement of Christ, it is a waste of time trying to find out how or why it disagrees with any self-constituted religious teacher's ideas of divine justice. It is easy for omniscient sages to settle definitely what divine justice ought to be. . . . . For any unprepossessed mind there is certainly much in the Christian scriptures which is compatible with, and nothing that contradicts, the doctrine of a pre-existent state. In what conceivable way can the theory of a man's being a fallen spirit or a risen animal, or both, conflict with what Christ actually said? When, for instance, a group, who evidently believed in a former state of existence, actually asked him (John ix, 2 and 3) whether a particular man was 'born blind' because of his own sin or that of his parents, he answered, *not* that they were harboring a mischievous delusion—which was what he did in an unmistakable way when men in difficulty sincerely submitted real delusions to his scrutiny—but that they were mistaken in their opinion in the particular case. His teaching here may be fairly claimed, not merely as not being antagonistic to, but as being in harmony with, and even lending color to, the transmigration of souls. If religious teachers choose to decide

that Christ knew less about 'divine justice' than they, the issue must be left to awakening Christendom.

"The third argument is that metempsychosis 'is contrary to all sound psychology.' Nine out of ten of the religious teachers who glibly dogmatise in this fashion are such indifferent psychologists that they have no intelligent conception even of the scripture teaching—leave alone any more abstruse presentments—on the differing spheres of body, soul and spirit in the three-fold nature of man,* and would be sorely puzzled to explain in what way many of the higher human responsibilities are adjusted between their own psychic and pneumatic natures; and also what becomes of the unity of individual responsibility in the face of this tri-partite allotment. And yet such persons are put up to grapple with pantheistic Brahmans on the mysteries of Vedantism! The first step in comparative psychology is to show in a reasonable way that Christian psychology (as taught by its former and immediate disciples, and not as excogitated by low-pitched ecclesiastical afterthought) is unfavorable to metempsychosis. This step has not been taken. The difficulty of taking it seems insuperable, and bland assumption of its ease can only be regarded as the audacity of ignorance.

"The fourth argument against transmigration is that it 'is opposed to sound ethics.' This is another of those almost comical assumptions cheerfully made by self-sufficient men, who begin by regarding themselves as the oracles of God and sole repositories of his mind, and naturally end by treating all they feel inclined to say as inspired; but for which, is well to remember, there is no particle of authority in scripture, and no particle of proof anywhere else. All that any system of sound ethics can demand surely is that personal responsibility shall be attached to every intelligent exercise of individual will. How any conflict with this condition or any of its logical inferences can arise from the necessity for a future state of existence, it is obviously incumbent on those to point out who fling forth arbitrary assertions right and left. Every thinking man must be aware of a growth in his own moral consciousness by which a gulf has intervened between his present and his past: while his personality has survived to identify him, he is aware of distinct stages in his moral nature to which very different degrees of responsibility attach. How does this fact militate against sound ethics? Wherein, moreover, does the innocence of the ignorant child, who retains individual identity while sustaining different burdens of responsibility, involve any danger to sound ethics? In what sense, in which such innocence does not also do so, can a pre-existent state, of all whose burdens of responsibility a human mind may not be uniformly or continuously conscious in that region of understanding in which impression and expression constantly re-act on each other, 'annihilate the distinction between virtue

*The Christian scripture really teaches a four-fold nature in man—speaking of the natural body, the spiritual body, the soul, and the spirit. It is so far in close accordance with ancient Oriental ideas on the subject.

and vice, right and wrong'? Any mind not determined to retain foregone conclusions must perceive that the words quoted are solemn nonsense. It is hardly a whit more silly to maintain that any hypothesis of the evolution of the photosphere must 'annihilate time and space.' The difficulty of disproving either statement of course arises from the utter absence of any connection between premise and conclusion.

"The fifth contention against metempsychosis is that 'it is not in accord with science.' Religious teachers are for the most part so imperfectly equipped in science that it is amusing to find any of them stepping out of the region of confused and confusing theology, in which detection is not always sure, into the domain of science, where exposure is certain, to lay down the law as from the 'unanswerable pulpit.' Only a generation ago Darwin tickled the scientific world and convulsed the religious by inventing 'natural selection,' by which animals passed on their types, so to speak, to the next of kin. No assumption of recent years partakes more of the character of a metaphysical delusion; nor perhaps does any other scientific fad conflict more with Bible doctrine that every animal and every tree is self-contained, having 'its seed in itself.' Every true physiologist ought to understand this profound truth and its striking confirmation in scientific analogies which cannot be explained here. Nevertheless nearly all the prophets—all but a thinking few—employed what wit the theory of Darwin left them in reconciling their religious sense (it cannot be called a religious conscience) to the unproved hypothesis, apparently for no better reason than that it was greatly affected by clever infidels. But what is there in science that negatives the idea, if it can be sustained by evidence of a natural selection by which, if there be any soul at all, the individual soul of a lower organism may pass by stages into higher organisms? Science, of course, refuses to accept anything unproved, and from this point of view a religious man's begetting another in the spiritual hope, or the spirit of God causing a man to be born from above, are out of the range of physical science equally with the incarnation of Christ. But if such a thing as a physical life independently of a body, or a spiritual life independently of a soul, can exist at all, it is not more unscientific to imagine the soul of a monkey passing at some time after death into some higher type of animal, than it is to imagine either a spiritual birth on the one hand or a mutation of species on the other."—(Allahabad *Pioneer.*)

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for April, 1889.)

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Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you.—*Buddhist Scripture.*

# WHERE THE RISHIS WERE

The Rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

THE world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come," as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go;" and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift, intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the

occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea-mountain we had left in the Orient. Flying too high at first, we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend:

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said:

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn into the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master

as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other; itself, too, is broken and falls on the wave with its victim. Trembling, I gaze down below, but my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest."

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read,

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

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# JUDGE THE ACT, AND NOT THE PERSON

## ADEPTS AND MEDIUMS.

THE past month has given us a lesson in occultism. Its bearings are questioned by aching and bewildered minds. Our private lives repeat today the frequent experience of History —that it is the foe of our own household, the traitor high in trust of nation or corporation, who is able to inflict injuries of a magnitude unattainable by the open enemy.

The theosophical ranks held no exponent more valued than the Editor and Scribe of *Light on the Path*. We gave her the interest and love that attach to the orbit of some bright planet. In the gloom of a material age this gracious personality shone upon us with a chaste and tender splendor. Her gifts prophesied the hidden powers of man. Her influence spanned the globe. The Light that passed along her ray had a glory so serene, a strength

unwavering yet so deeply human, that while thinkers never mistook the vehicle for the Light, nor identified message and messenger;—while, indeed, they saw that the messenger was, for the most part, an unconscious agent who did not assimilate the message, still they felt her in their hearts as we feel the flower shedding fragrance on the summer night, giving, unconsciously, the sweetness passed through it from the Source of all sweetness, to the darkened world. Suddenly she whom we honored rises distractedly before us and proclaims that in claiming an adept's inspiration for *Light on the Path* she had not been truthful, but had made the claim at the bidding of H. P. Blavatsky.

So eager is she to lay the blame of temptation upon a woman once her chosen friend, a woman now dying by inches, who has labored as no one of our era ever labored for Humanity; aye, one she swore in the most solemn of pledges to sustain and defend,—that she has not hesitated to cast herself in the dust at our feet; giving herself as tool to an unscrupulous—because insane—agency. Sick at heart, spent with a tempest of anger and pity, of love contending with outraged faith, what are we then to do? Our Duty. In this and in worse upheavals, our Duty to one and to all. If we are torn from this anchorage, the hope of the race may founder with us.

What is our present Duty? Hear the words of the Master. "Judge the action, not the person. You never know the true motives. Never judge human nature on its lowest level. Every one has a *potential* Dugpa* in him." We are to separate the deed from the doer. To remember that we all share this Karma; it is that of our common Humanity. To return to our lost comrade the immortal spirit of the message she bore; to cast its veil of charity about her. We dare not turn back her weapon against her own breast. While we remain true to the truest in a comrade, she is never wholly lost to us. If she has departed from her better self, we may hold up that ideal as a beacon to guide her back. If never here, then in that bright day when "we receive the new knowledge," may this and other loved ones lost await us there where Life shall have purified and redeemed us all!

The deed we must unflinchingly analyze. Our duty to all demands this. Its bearings can be shown by analogy. Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed the Service. In his rage at the justice he has called down and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information,—a spy and a traitor,—as a revenge upon his former Chief, and claims that his punishment has released him from his oath of loyalty to a Cause. A pledge, once taken, is forever binding in both the moral and the occult worlds. If we break it once and are punished, that does not justify

*Dugpa, a black magician; one devoted wholly to self. This and other quotations are from the private letters of the Adept.

us in breaking it again, and, so long as we do, so long will the mighty lever of the Law react upon us. As for the person who was Mrs. Collin's instrument, and whose wretched tool she has become, not a shadow of doubt as to the immediate cause of his attack upon Madame Blavatsky remains with those who have read his letters to her, demanding an official position which is not within her gift, and threatening to take revenge if his demand was not granted by a certain time. The time elapsed and the attack was instant. There is an eloquent biblical passage which limns the situation. The master is shown as saying: "Behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of Man goeth as it was determined: but woe unto that man by whom he is betrayed!" (St. Luke, Ch. 21, v. 21-22.) Here is a clear statement of Karmic law, and a no less clear hint that some persons are the weapons of Karma. We can produce an old letter of Madame Blavatsky in which she says that her present betrayer is and will be just such an instrument of Karma. Such an inheritance from his past is of a nature to make any man quail—unless he laughs the laugh of madness.

We then have two similar acts by two different persons. One, a personal intimate friend, suddenly throws forth an accusation against H. P. Blavatsky of tempting to a fraudulent claim for inspiration of a splendid work, the object in view being apparently only that of damaging H. P. B., at the risk of reducing the book to the lowest possible level and the author to a lower. The other actor, believing in no one's truth, rushes into print with the confession of untruth, the object being to damage H. P. B., with the inevitable consequence of lowering the author of *Light on the Path* in everyone's estimation, for when a woman accuses herself of mendacity the world think her mad if they do not believe the accusation.

These acts are untheosophical, no matter who are the actors. They cannot be excused nor forgotten.

These facts are outside the chief teaching of this event, which is that we do not sufficiently discriminate. We judge by the external, by persons and personalities; we neglect the study of laws; we permit the *spirit* of things and deeds to escape us. This spiritual energy can only be touched by the Intuition: what that is, and what the spirit of things material is, we will hereafter attempt in some measure to explain. If it can be shown that abrupt disintegration of the moral forces is not unprecedented and should serve us as a warning and a guide, then we shall not have suffered in vain. It ought to be known, and earnest students have long known it, that the relation of the writer of *Light on the Path* was that of a transmitting medium. The term "transmitting medium" is here divested of all reproach or slur. The colorless term *per se* is used to indicate a person to and through whom something is *given*, and stands in contradistinction to the word Adept, or one who *takes*

what he requires. Adepts, too, are of all grades within the two orders, the Black and the White. A question has been asked by a few students. They say: What difference is there between the instrumntality of H. P. B. and that of any transmitting medium? There is that radical difference which evists between the two extremes called by us poles. H. P. B. is an Adept; the other not. The adept is such by virtue of the active principle. The medium is such by virtue of the passive principle. When the adept is in trance, his spiritual nature is the center of activity. When the medium is entranced, his astral nature is that center. The medium, when he goes into trance (when not hypnotized by another or in the catalepsy of disease), does so because his bodily senses become controlled by an outside force while his soul will remain passive. His vitality and consciousness are then transferred to the astral body. In this condition he is a spectator. What he sees, and the height or depth of his insight, are regulated by the purity of his auric sphere. Truths or falsehoods may be impressed upon him. He may or may not remember them afterwards; he may report them correctly or misinterpret them. If a powerful Force uses him as its agent, that Force can and does stamp its information upon him with a sharpness of outline which his waking brain cannot blur. During this process his consciousness is discontinuous so far as he knows. From the standpoint of his normal condition there are the same gaps in it that there are in the consciousness of the ordinary man.

The adept does not make the outer body passive. He paralyzes it and remains master of all his nature above the body. He retreats deeper within than the medium, and does it consciously to himself. During his volitional and successive transfer of vitality and action from plane to plane, or from seat to seat of force, no breaks in consciousness occur. In all places and states the adept is self-identified. He moves from state to state at will. When he reaches the spiritual center, from it he controls all the rest. *This center is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all? It cannot be done for us by those who *know* unless we first give them the word and sign. Not the word of any order, but *the self-communicated sign.* Who has wakened at midnight and felt the mystic breath within himself; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand? Who, amid thrills of physical terror, has waited till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power *is the* man, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain

it? For him there is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple. It is referred to in Rule 21, *Light on the Path,* Part I. Also in the second pass-word of the T. S. In Becoming, the adept may pass through the phase of mediumship, while still a pupil, and this is why it is better not to enter that astral plane until we can do so with a guide, or, in mystic language, until we can do so "from above." When first the "mysterious event" occurs, we think some power extraneous to ourselves is acting; later we find that this Power is indeed our Self of selves. This all-seeing Power is not answerable to any human rule, or to any law but its own, the Law of laws. The personality governed by It may do much that conflicts with every opinion of men; they cannot expect to understand It, but they may recognize it. It is Itself a cause, and acts only upon the plane of cause, and the body subservient to it is above all Karma. Of course also there are grades of adepts and steps in Becoming. Still, the least among adepts acts with a knowledge of realities far above our own, sees what we see not, and cannot be judged by our rules. His acts have results that we know not, causes that we see not.

We shall be asked what evidence we have to offer that H. P. B. is an Adept, or the other a medium. Our evidence is of two kinds. (A) That which appeals to occultists only. (B) That which appeals to the average man.

To deal first with B. one proof is, of course, the manipulation of natural forces due to the knowledge of them. Putting this proof aside, however, H. P. B. is an active, conscious agent, acting through will power, having attained the power of perfect registration and trained concentration, able *at all times* to give a full account of all she knows, and one fitted to the development of the questioner, one responding to his physical, astral, or spiritual sense. She is learned, acute, profound; disease of the body has not impaired her work, its quality, quantity, or her fidelity to it. The great proof is thorough comprehension, to the fullest depth, of all she has taken or received, and the body of H. P. B. is her own instrument: she even holds it back from dissolution.

M. C. has never understood what was given through her. She is not at any time able to give a full account of it. She has said to many "she knew nothing about philosophy or the laws of occultism, of Karma or any far-reaching theosophical doctrine." Advanced occultists identify *Light on the Path* with an ancient, untranslated and unpublished M. S. S. called "The Book of the . . ." to which M. C. could not have had access, and whose precepts must have been communicated to her through occult methods. The inadequate comments on *Light on the Path*, published by her in *Lucifer*, prove that she spoke the truth in this. She says that the work is "written in astral cipher and can only be deciphered by one who reads astrally." The comments only bear upon the ethical and in-

tellectual part of the Rules; they remind us of false starts made at a race that is finally abandoned. They explain but a little of the surface meaning of the noble original. The deeper meanings are untouched by the Scribe, such as that same astral one, or, again, that bearing upon practical occultism. For there is, within those Rules, a statement of number, of centre, of order of procedure from seat to seat of force. Chela-initiates know this. Subba' Row's able comments on the *Idyll* contain more than hints of it. To illustrate one concealed aspect of the Rules, inclusive in part of the key just alluded to, let us read some remarks from an Oriental Adept which came into our possession many months ago.

"Kill out all sense of separateness." "Union with the Higher Self is the best manner of killing out the Sense of separateness. Therefore man must become a Slave of his Higher Self. No two men pass through the same experiences in effecting the union with the Higher Self. The true Higher Self is the Warrior referred to in *L. O. P.*, and it never acts on this plane where the active agent is the manas, etc. A sense of *freedom* is one of the marked characteristics of the higher consciousness, and the will-effort needed to silence the body is much the same as that needed to forget pain. The Higher Self is shapeless, sexless, formless. It is the perfect quaternary, Nirvana; above which there is the first △. It is a state of consciousness; a breath, not a body or form. It is always to be sought for within; to look outside is a fatal mistake. The effort to be made is to reach the Highest State of which you are capable and to hold yourself there. Concentrate on the idea of the Higher Self, say for one-half hour at first. Permit no other thought. By degrees you will grow able to unite your consciousness with the Higher Self. . . ." (Here follow rules for concentration.) "The registration of the consciousness of this plane takes place at the last moment of the passage back to the physical, and this, together with the fact that the double is often active, often produces a kind of state of double consciousness, and the latter is a source of error. In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical brain must be made an entire blank to all but the higher consciousness, and the double or astral body must be paralyzed, or error and confusion will result." (Here is developed one allusion to centres of force; the seats of the astral force must be paralyzed and inhibition of the cortex of the brain must be accomplished.) "In the first place, try to put yourself into such a state as not to feel anything that happens to the physical body, in fact, to *separate yourself from the body—*"

Enough has been quoted to let in some light upon the vital grasp of these precepts. Also to show that she who reported them

never understood them. Madame Blavatsky has long been urged to unveil their meaning further, and we trust that she will do so. If M. C. had drawn from her highest centre the knowledge stored in that centre, she would be mistress of it, as H. P. B. is of hers.

Various conditions must combine to render any person a good instrument. There must be a certain mediumistic quality, or, in other words, physical passivity and loose tenure of certain principles or forces. There must be what we may call a Karmic permission, or current. It is desirable that the person should have the power to make himself heard, as, for instance, a literary person. We do not frequently find all these conditions combined in one person. After a time the nervous conditions of natural mediums and their physical passivity break down their health, and a stage is reached where moral disintegration manifests in a centre of hopeless disease and commands our profound commiseration. Colonel Olcott never made a truer remark than when he said the moderns ought to learn from the ancients how to isolate their mediums. *Light on the Path* is a jewel shining by its own light. Its precepts would in any case have been given to the world by the hand of whomsoever was available, it is much to have been that hand, and, for the sake of its deed, let us love it even when it is raised against all that we prize, even while we strike the poisoned weapon from its grasp.

As regards proof A. The case of Madame Blavatsky is *sui generis*. She is not only the messenger; she is herself a part of the message, is herself a revelation and a test. Many of us firmly believe that faith in her is the real test in Theosophy. Why? Because Theosophy primarily teaches the within of all things, the latent divinity. It urges us to look deeper than the apparent, further than the goal of sense. Its first test is made upon our Intuition. By that light we must read the spirit within Madame Blavatsky, or we shall never read her. Clairvoyance, phychometry, and the rest may be false guides. The seer looks outward from within himself, and, if his sphere be clouded, so shall his interpretation be. Such visions are spasmodic, precarious, subject to no rule, unless a course of occult training under an adept has been had. Intuition at all times serves us when once developed. It is always present to be drawn upon. It is sure, because it is the Voice of the Higher Self, Its messenger through which action occurs on this plane. Not that guesswork which some persons call intuition, but that force to which the occultist gives this name. Manifesting in sheeted light within a centre in himself similar to the one in which it has arisen (whether in macrocosm or microcosm), it imparts to him a knowledge of the real spirit or essence of what he hears or sees, through a similar essential and vibratory quality. It is often confirmed by the physical senses, and the conjunction forms a sure guide in ordinary life. But when the senses conflict with Intuition, we must let the senses go and trust to the Voice alone. Modern Science demonstrates the insecurity of the senses. Rules govern-

ing the credibility of testimony show that no two honest witnesses describe a scene alike. We constantly suppose ourselves to have had experiences which never took place. The severance of sense and sign need not cost us too much. Everything bears about it its own password and sign, founded on laws of number. The occultist senses this within himself; it is stamped there, as it were, in a corresponding centre of force; all centres are sub-centres of the universal seat of that force. Once trained and self-initiated, the occultist cannot be deceived. The vibratory ratio (and "spirit") of a given sub-centre outside him registers first in a similar sub-centre within him, together with a peculiar sheet of light through and from a certain organ, and is then conveyed to the brain. The subject is more explicitly stated than is common because it is highly desirable to show that persons governed by Intuition will believe it rather than their ordinary senses. Such persons know that Madame Blavatsky has never deceived anyone, though she has often been obliged to let others deceive themselves. That which she has done has not been correctly reported with those persons who think she has deceived. The vibration of their own sphere was such that direct transmission from hers was impossible. The whole secret of the transfer of nervous vibration to the brain where it *somehow* becomes translated into thought, is locked up in this subject. Untrue thought would be impossible if our specific vibratory ratio did not render synchronous vibration with the universal mind impossible; it impedes and alters that coming to us from the Oversoul, and from any other centre. We believe, on the word of science, that water is a union of gases, though most of us have never seen it. Many believe that color is a thing in itself. All our records teem with the fact that our senses are false witnesses, and we are fools to trust them. The inner centres of force are true witnesses, but we must learn their language. Then and only then can we judge of the forces acting through persons, and whether a force uses a body which is its own habitat, or a body owned by a latent ray. We must also learn the language of the heart. We must love our Intuition and trust it. It must be more to us than our personality. It leads away from personality. When results seem to disprove it, we must remember that results are often incorrectly estimated, that Truth has no compact with results or circumstances. It stands to itself alone.

A comrade writes: "This battle does not seem like the real one. That will come when, for purposes of testing the staying force of her supporters and the influence on them of theosophy, H. P. B. will *seem* to give herself away."

We put it on record now that some of us stand ready to face this event, and that, should it come, we shall intuitively comprehend it. Without some such record, we should not be believed. We are not looking *at* H. P. Blavatsky, but *through* her. What she is, may not be for us to know, but the manifestation through her we do know. By internal, ineffaceable, undeviating testimony, based on

law and number, witnessed by analogy and carrying conviction to the soul, the occultists of every era have known the Power. To it they look and not to the person. "What is it she wrote? "Follow the path I show, the masters who are behind. Do not follow me or my path."

We speak to those who read by interior light. Wherefore let every man hearken greatly within himself. Let him catch the winged messengers. Let him trust no event, no circumstance, that conflicts with the swift and shining Voice. Let him not look to see it confirmed by the world, but rather out of itself, out of its own life. Let him know that faith and love open a door for it into the nature. Above all, let him remember its first lesson, which includes every other. We are one in all; there is no real and efficient way in which we can serve Humanity except in seeking that Truth incarnate in us, in holding to It, living it, taking heed lest we deny it while approving ourselves. Eternally the divine Voice repeats: Be true; be true; be true!

JASPER NIEMAND.

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# THE PRESENT SITUATION DISCONNECTEDLY CONSIDERED

I.

FROM now on, the advancement of the Theosophical cause depends largely upon individual work in one or more directions. Concentrated action in this respect is at once desirable and necessary. The Enemies of the Society are at present active as never before, and their professed determination to create dissension in its ranks must be met and overcome. The silent defensive policy should be succeeded by positive, aggressive action. Detractors should be met, not on the plane of vituperation, but with clear-cut argument and controversy. The constant misrepresentation and abuse of theosophy and theosophists so often seen of late in the public press arises, it is most charitable to believe, from an entire misconception of the aims and teachings of theosophy. A trifle of effort on the part of members of the Society would set the matter right. Editors are notably fair and impartial, and entrance to the columns of their newspapers in defense of theosophy would not be hard to obtain. It remains for every member of the Society to do what he can in this respect, and the result will be well worth the effort.

II.

A true theosophist is never a bad man or woman. This axiom is beyond controversy. A pure mind and far-reaching influence for good are part and parcel of the theosophic character. But ability to do good is frequently allowed to lapse into inactivity, and the well-meaning theosophist merges into the *average person*. The rule of averages, it is fair to say, is not conducive to the advancement and healthy growth of the theosophic cause. The *average person* moves in a rut—travels in a path previously pointed out by the custom of precedent. By simply making a detour and coming back to the old way at the same or another point, a trifle of intelligence may be grasped of what is going on in spheres outside of the accustomed common round. The greatest progress will be made and the largest degree of enlightenment secured, however, in boldly branching out and bidding farewell to all preconceived ideas as to utility, aye, even pseudo respectability; in proclaiming the social outcast, the criminal, the rich and the poor as of one family; in seeking to raise all to the common level of Universal Brotherhood. That is radical Practical Theosophy.

III.

Every walk of life contains elements that may be theosophically solidified. Wealth, position, or attainments are not a bar that need be considered in the theosophic arena; they are ephemeral, personal. On the other hand, theosophic thought and theosophic teaching are for all mankind and are eternal. It has been mistakenly said that theosophy is not for the masses; that intellectuality is the open sesame to the camp of Universal Brotherhood! Monstrous idea! Even a child can grasp with perfect understanding the wholesome truths and noble teachings of theosophy—those truths and teachings that appeal to the common sense of the multitude rather than to the intellectuality of the few.

IV

All great movements have, of a necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living, and right action. The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

EXETER.

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# CULLED FROM ARYAN SCIENCE

## RAIN CLOUDS.

In the Vishnu Purana it is said:

"During eight months of the year the sun attracts the waters and then pours them upon the earth as rain;" and,

"The water which the clouds shed upon the earth is the ambrosia of the living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured and become the means of maintaining life."

## JUPITER'S SATELLITES.

In the Vishnu Purana Jupiter is named Brihaspati, and is described as having a golden car drawn by eight pale-colored horses. This refers to his satellites.

## ORIGIN OF PLANET MERCURY.

The Puranas have a legend that the moon was originally in Jupiter's house, but was seduced into living with Tara (the present path of the moon), the result of which was the birth of Mercury, meaning that Mercury was withdrawn from its original orbit into its present one nearer the sun.

## THE END OF THE WORLD.

This event is brought about, the Puranas state, by the rays of the sun dilating into seven suns which then burn up the world.

## THE EARTH'S SPHERICITY.

The earth, situated in the middle of the heavens and composed of the five elements, is spherical in shape. *Aryabhattiyam.*

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Some fancy that those on the other side of the earth have their heads hanging down. Just as we live here, so do the rest, and feel in no way uneasy.

Those at the north have for their zenith the north, and those at the south, the south, pole; the equator forms the horizon for both, and both find the heavens move from left to right and right to left, respectively.

*Goladhyaya.*

THE ATMOSPHERE.

The atmosphere surrounds the earth to the height of 60 miles, and clouds, lightning and the like are all phenomena connected with it. *Ibid.*

POLAR DAYS AND NIGHTS.

For the period when the sun is north it is visible for six months at the north pole and invisible at the south, and *vice versa*. *Ibid.*

PLANETARY LIGHT.

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each. *Laghvaryabhattiyam.*

CURRENTS IN EARTH AND ITS OCEANS: AND BLOOD CIRCULATION.

Just in the same way as there are arteries for the circulation of blood in the human body, the earth has undercurrents lying one over the other. *Varahasamhita.* (We find now that the gulf-stream is a well-defined current in a great body of water, and in the Mediterranean two currents run out and in over one another. On land are many well-defined rivers running all their course underground.)

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# CONVERSATIONS ON OCCULTISM

## MANTRAMS.

*Student.*—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

*Sage.*—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

*Student.*—Are the words taken at haphazard?

*Sage.*—Only by those who, knowing nothing of mantrams, yet use them.

*Student.*—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are de-

pendent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

*Sage.*—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

*Student.*—You do not now infer that they are used by Europeans for the controlling of elementals?

*Sage.*—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

*Student.*—Do these men know the rules governing the matter? Are they able to convey it to another?

*Sage.*—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmerizer knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

*Student.*—Under what head should we put this unconscious exercise of power?

*Sage.*—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the color of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those

to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result. A mild illustration may be found in Lord Beaconfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

*Student.*—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

*Sage.*—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages—especially among English-speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

*Student.*—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

*Sage.*—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

*Student.*—Is there no way in which we might, as it were, imitate those adepts in this?

*Sage.*—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

*Student.*—I thank you for your instruction.

*Sage.*—May the Brahmamantram guide you to the everlasting truth.—OM.

(The foregoing article was first printed by Mr. Judge in *The Path,* for August, 1888.)

# THE BHAGAVAD-GITA

IF the title of this sacred Hindoo poem were paraphrased, it would read:

**The Holy Song of God Himself, who, at the beginning of Kali-Yuga, or the dark age, descended upon earth to aid and instruct Man.**

*Gita* means song, and BHAGAVAD is one of the names of Krishna. Krishna was an Avatar. According to the views of the Brahmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better Age will begin.

The composition of this poem is attributed to Vyasa, and as he is also said to have given the Vedas to men, a discussion about dates would not be profitable and can well stand over till some other occasion.

The Bhagavad-Gita is a portion of the Mahabharata, the great epic of India. The Mahabharata is so called because it contains the general history of the house Bharat, and the prefix *Maha* signifies *great.* Its more definite object, however, is to give an account of the wars of the Kooroos and Pandoss, two great branches of the

family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Krishna with Arjuna, on the eve of a battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra," a strip of land near Delhi, between the Indus, the Ganges, and the Himalayan mountains. Many European translators and commentators, being ignorant of the psychological system of the Hindus—which really underlies every word of this poem,—have regarded this plain and the battle as just those two things and no more; some have gone so far as to give the commercial products of the country at the supposed period, so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internecine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spritual planes; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the small or great occurrences of man's progress; but in another, and one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanscrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought is important, as well as are also the very rivers and mountains by which it is bounded. And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Mahabharata in which this episode is inserted has deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyasa or Krishna took the Sacred Plain of Kuru-Kshetra and the great battle as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gita is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries, because on the one hand I am not a Sanscrit scholar, and on the other it would not tend to great profit. Many of them are fanciful, some unwarrantable; and those that are of value can be consulted by any one anxious

to pursue that line of inquiry. What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishna in the Bhagavad-Gita—the song Celestial.

WILLIAM BREHON.

(TO BE CONTINUED)

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"When it seems that the end is reached, the goal attained, and that man has no more to do,—just then, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and scepticism which is death,—then it is that in fact, if he will but look, the Golden Gates are before him. With the culture of the age within him and assimilated perfectly, so that he is himself an incarnation of it, then he is fit to attempt the great step which is absolutely possible, yet is attempted by so few even of those who are fitted for it. It is so seldom attempted, partly because of the profound difficulties which surround it, but much more because man does not realize that this is actually the direction in which pleasure and satisfaction are to be obtained.—*Through the Gates of Gold.*

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# ON THE LOOKOUT

Professor Edgar Lucien Larkin, who furnishes a scientific column to the San Francisco *Examiner,* tells us that he is receiving numerous requests for an explanation of the term Cosmic Consciousness. Four such letters have reached him in one day, and the learned professor is naturally inclined to wonder at so sudden a display of interest in so abstruse a topic. The writers, so he suggests, may be laboring under the delusion that Cosmic Consciousness is a new invention or discovery, like microbes, or perhaps the latest and most learned disclosure of the Rockefeller Institute. The professor tells us that he has not only received letters upon Cosmic Consciousness but that he has also read articles about it "written by happy folk laboring under the exceedingly common hallucination that they were giving to a waiting world something new."

As a matter of fact, says the Professor, there is nothing new in any of these pratings about Cosmic Consciousness nor in the hundred and one supernormal powers that are supposed to depend upon it. Not a single new philosophic thought has come into the world for at least three thousand years. And as for such abnormal developments as clairvoyance, clairaudience, levitation and a score of others of a like kind they are well-nigh as old as humanity itself and were common among the ancient cults and throughout the

ancient world. Modern research is now beginning to recover some faint traces of archaic wisdom, and as usual it raises a cackle of self-approbation of its own exploits. There were once mighty hierophants who knew all about the Cosmic Mind and were willing to teach those who were worthy to receive.

Now that is all very true so far as it goes, but does Professor Larkin really suppose that the mission of the ancient hierophants was to teach mesmerism, clairvoyance, levitation and all the other contents of the bag of tricks associated with the seance room. We have searched the extraordinarily long list of occult attainments enumerated by the Professor but without finding the greatest of them all. Nowhere does he mention the union with the Soul that was the one thing that the hierophants professed to teach, all other phenomena being but milestones upon the road, useful and valuable as milestones, but only futilities when they are regarded as the destination itself. Professor Larkin seems to suppose that these ancient hierophants constituted a sort of society for psychical research, somewhat more successful, it is true, than the modern investigator but with very much the same aims and ambitions.

But Professor Larkin has something more to say along the same lines and in a subsequent issue. A correspondent writes to him to ask how the ancients obtained their scientific knowledge so many thousand years before modern research was even thought of. In his reply he says that the great nations of the most remote antiquity "drew all of their wisdom from the one great ocean of wisdom, the spring, the flowing fountain of the centuries, the supreme, the magnificent, the wise, World Order of Melchisedec, the secret lodge of the ages."

Now this is a very interesting reply, but we wish it had been longer and more detailed. It whets the curiosity but fails to satisfy it. We should like to know what is this Order of Melchisedec, since Professor Larkin is surely not using a terminology to which he attaches no definite meaning. How did that Order come into existence? Precisely what did it teach, and to whom? And is it still to be found on earth? And if so, where and how?

We might further ask the sources of the Professor's information about this Order of Melchisedec. Was it from Theosophy that he first learned of adepts and spiritual teachers who are always ready to impart their knowledge to those who have the courage to claim it? We suspect that it was and that Dr. Larkin may have reasons of his own for concealing the fact.

There is still another point that may be opportunely urged. A quarter of a century ago it would have been impossible to secure insertion in any newspaper whatever of a column of ruminations about occultism, even from so learned a source as Dr. Larkin. How comes a change in public opinion that makes such an article not only admissible but popular? And yet there are people so blind that they will turn to the pages of the religious census in order to ascertain the strength of Theosophy and in order to estimate its influence upon thought. But for H. P. Blavatsky it would have been impossible for Professor Larkin to write for the *Examiner* his speculations on Cosmic Consciousness. But for H. P. Blavatsky he would never have heard of occultism.

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The modern clergyman dearly loves to dabble in a little unspecified Theosophy. In no better way can he acquire a reputation as a "bold and original thinker." For example here is the Rev. R. J. Campbell of London, who is deservedly famed as an eloquent and earnest preacher, and who speaks from the pulpit as follows:

> How many times have there been worlds before ours in which the same questions have been asked and the same things done—worlds and men with their newspapers, telegraphs, railways, Parliaments, labour troubles, omnibus strikes, pearl necklace robberies, and all the rest? Why shouldn't there be? The same course is being followed in our case as was followed ages before the earth came into existence. It is not a very comforting thought, but how are you going to get away from it? Quintillions of planets must have rehearsed our cosmic drama before we ever came to it.

Perhaps this may better be described as theosophic than as Theosophy, but why does not Mr. Campbell go a step further? If the drama of human problems has been played again and again, as of course it has, we may suppose that the object of that drama is an educational one. But, if that be so, there must be an identity between the actors of today and those of past ages. In other words we must have reincarnation. The boy who fails to graduate must return to school after the vacation and it must be the very same boy. It will be of no use to send another boy. Of course, it is easy to understand that there are limits to the toleration of Mr. Campbell's congregation, who may appreciate what they would call a fine flight of fancy, but who would resent a direct and acknowledged adoption from Theosophy. But all these many pulpit and religious imitations of the ancient wisdom are pointing infallibly in one direction. Louis Agassiz once said that there were three stages in the adoption of a new idea: (1) It is all lies. (2) It is the work of the devil. (3) We knew all about it all along. We may suspect that the main Theosophical teachings are now in the third of those stages. Before long we shall be told with the customary theological arrogance that reincarnation, for example, is a distinctively Christian doctrine and that it has been a part of the Christian faith from the beginning. And it will be true, too.

And speaking of the approach of the Churches to Theosophy there is a curious book by Charles Watson Millen entitled "The Ministry of Evil and a Study of the Future Life" (Sherman French & Company, $1 net). To the first glance the work seems to be of the most orthodox kind. Its pages bristle with the usual religious formulas, the catchwords of a conventional piety. But it becomes quickly apparent that there is something more than all this. The author has thought out for himself a system of reincarnation possibly with some few extraneous aids that it would be inconvenient to mention. He asks himself what becomes of the soul after death, and with a magnificent courage he renounces the golden harps and the monotonies of the orthodox heaven. He asks what does the Bible mean when it says that "God breathed into the nostrils of the body which he had formed from the dust of the ground the breath of lives."

> Its meaning must be, not abundance of life . . . but a living Soul, presenting a succession of unlike bodies; a single life continued through many separate and consecutive lives; a man, or living soul, finding his discipline and development and preserving his immortality through an indefinite succession of different yet related bodies, each new body being a resurrection of the preceding body. It is the continuity of complex man through a succession of different human organisms, each organism being a more refined and delicate vehicle than its predecessor, and the period of the continuance of each, probably ever lengthening, being properly termed a life.

Now if Mr. Millen will only go on thinking he will probably arrive somewhere in good time. And the process would be much more speedy if he would only throw overboard the cargo of dogma which he is now carrying so painfully. So long as he continues to be terrified by any new idea for which he fails at once to find chapter and verse in the Bible his progress will probably be slow, although it is surprising what can be done theosophically by those who will really and truly think about what they find in the Bible. There is evidently hope for Mr. Millen.

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From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives on, the unrevealed Deity was recognized and considered under its only philosophical aspect—Universal Motion, the thrill of the creative Breath in Nature. Occultism sums up the One Existence thus: *Deity is an arcane, living (or moving) Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture,*"—this trinity including and being the cause of, every phenomenon in Nature.—*Proem of The Secret Doctrine.*